therefore that the finite self existed eternally in a potential or unmanifested form in God as already stated in the previous chapter and became manifest in creation in the furtherance of His mysterious purposes. In other words, God has flung forth in a thousand ways consubstantial sparks from the blazing flame of His Power, Knowledge and Love in the form of individual finite selves (Mundaka II-i-1). It is to these individual selves, in the conscious life of these selves, He has made possible the revelation of His eternal ideas, the disclosure of the Reality of His Supreme Self, to bring home to them the inmost meaning,'the deepest significance of truth and wisdom, goodness and righteousness.

As to the Vedantic idea of Spirit or Self, the clearest definition of it is in the Aitareya Upanishad HI-1,2

" Who is the Self whom we worship ? Which among these things is that Self ? It is verily that by which one sees visible objects, by which one hears sound, by which one smells smell, by which one knows a good and a bad taste. This, what is called the heart, this what is called the sensorium, consciousness, activity, ideation, reason* intellect, knowledge, power of grasping, attention, meditation, alert- ness, memory, determination, resolution, vitality, desire, will—all these are names of reason."

The first part of the definition makes the Self not the instrument of knowing but a knowing being. The second part enumerates a few internal

manifestations of the Self.
Nothing can be more beautiful than the allegory which
the oldest of the Vedas contains illustrating the distinction
between the individual and the Supreme Soul. The Spirit of
God, as a living embodiment, has been likened into a swift-
winged bird descending from the etherial skies to make her
abode on the tree of human life. As the mother bird broods
over the symbolical egg and at last leads out her feathered
offspring into the swelling harmonies of the upper air, so
does the Supreme Spirit breed and bring up our spirits, at
last carrying us on its wings into the music of the Infinite.
According to the Svetasvatara Upanishad, these two birds,